REDI.

By R. H. Adams.

With reference to Mr. Winstedt's paper on "Some more Malay Words" (Journal 80, 1919, p. 136) may I suggest that *redi* "a sort of hammock-litter" is probably from the Portuguese *rede* (pronounced *raidy*) "a net"? It is the word always used in Brazil for the sleeping-hammock.

The Indian Origin of Malay Folk-Tales.

R. O. Winstedt.

In my paper on the "Folk-Tales of Indonesia and Indo-China" (Journal 76, 1917) I gave several parallels between Indian and Malay folk-tales. The more one studies the subject, the more one realizes the immense debt Malaya owes to India for folk-tales as well as for language, religion, custom, literature and general culture. I have not space here to discuss the two Malay versions of that store-house of folk-lore, the *Panchatantra*: the earlier version, mentioned by Werndly in 1736 A.D. and derived ultimately from the Persian, has been the subject of two of Brandes' invaluable papers (*Tijdschrift voor Indische Taal-Land- en Volkenkunde, Bat. Genoot.*, Deel XXXVIII p. 191 and Goeje's *Feest-Bundel*): of the Malay version translated by Munshi Abdullah from the Tamil I have given an outline elsewhere (*Papers on Malay Subjects*, "Literature of Malay Folklore", K. Lumpur, 1907.) So I shall advert only to such tales from the *Panchatantra* as appear outside those two Malay recensions of the *Ht. Galila wa Damina*, to use its Arabic name.

'PA BĚLALANG.

An outline of this Malay folk-tale is given in my "Literature of Malay Folk-Lore" (pp. 62-63) together with a full translation of two of the tales (pp. 25-27). An outline together with the whole folk-tale in Malay is printed in *Chĕrita Jĕnaka* (Winstedt and Sturrock, 2nd ed., Singapore, pp. 57-84). For every episode but two I shall here trace sources in Indian folk-lore.

(1) 'Pa Bĕlalang bids his son hide buffaloes and then gets a reward for divining their whereabouts.

This episode occurs in the *Katha Sarit Sagara*, (Tawney vol. I, p. 272) and in a Sinhalese story (Parker's "Village Folk-Tales of Ceylon," vol. I, Tale 23, pp. 179-181).